



VOL. XXXIII. 行發日三月七年二十和昭 (行發日三回一月毎) 可認物便郵種三 日八月七年八十三治明 No 7

SPECIAL ARTICLES

The Christian Dawn in Korea

Rev. John Ross, D. D.

The First Korean Protestant in Japan

Rev. Henry Loomis

Adventure at Sea

Mrs. Anna S. Harvey

Teaching Experiences in Bible Classes

Rev. George H. Winn, D. D.

Light to a Dark Village

Mr. Dwight R. Malsbary

JULY, 1937.

SEOUL, KOREA.

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: REV. H. A. RHODES, D. D. *Associate Editor:* REV. R. C. COEN

Secretary: MRS. V. H. MAYNOR

Business Manager: C. L. SOCIETY

Other Members :

MR. HUGH MILLER,

REV. H. D. APPENZELLER,

REV. W. M. CLARK, D.D.

MISS M. BEAIRD,

H. H. UNDERWOOD, PH. D.

MISS A. G. M. SKINNER.

REV. WILLIAM SCOTT

Contents for July, 1937.

ILLUSTRATIONS:

The Late Rev. John Ross, D. D.	Frontispiece
Malsbary Preaching Band Starts New Church	do
Pierson Memorial Bible School, May, 1937	do
The Malsbary Preaching Band, 1937	do

INDIGENOUS CHRISTIANITY IN KOREA ... Editorial	133
THE CHRISTIAN DAWN IN KOREA	
Rev. John Ross, D. D.	134
THE FIRST KOREAN PROTESTANT IN JAPAN	
Rev. Henry Loomis	139
HAICHOW, KIANGSU, CHINA	
Rev. and Mrs. W. C. McLaughlin	141
ADVENTURE AT SEA	
Mrs. Anna S. Harvey	144
TEACHING EXPERIENCES IN BIBLE CLASSES	
Rev. George H. Winn, D. D.	145
LIGHT TO A DARK VILLAGE	
Mr. Dwight R. Malsbary	247
THE EFFECTIVE MISSIONARY	
Rev. Alexander McLeish	149
WANTED ARTICLES FOR THE "K. M. F."	
... ..	151
BOOK CHAT III	
Rev. Allen D. Clark	152
WHAT'S INTERESTING THE KOREAN CHURCH ?	
Y. H. Kim, Ph. D.	153
IN THIS NUMBER	154
NOTES AND PERSONALS	
Mr. Hugh Miller	154

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—The Christian Literature Society of Korea. Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.50 gold or 6/-). Single copies 25 sen.

Business matters and subscriptions should be addressed to the Christian Literature Society as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.

GIVE YOUR CHILDREN SOMETHING TO READ DURING THE SUMMER.

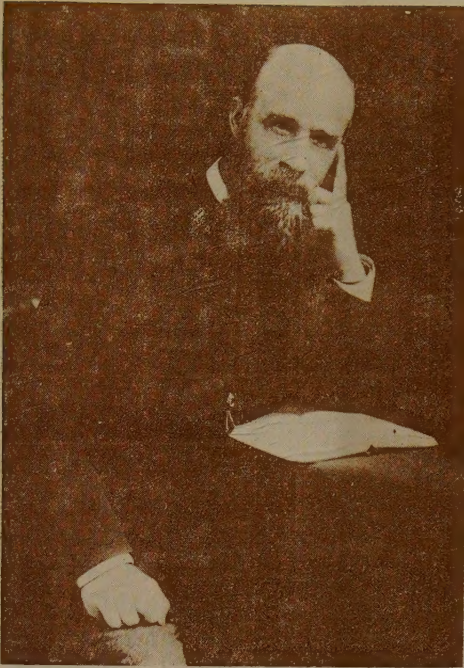
Adventures of Don Quixote	----	----	----	----	(Cervantes)	¥1.65
All Colour Books	----	----	----	----	----	.65
All Picture Books	----	----	----	----	----	.55, .85, .90
Alice in Wonderland	----	----	----	----	(Carrol)	2.00
Animal Life in the New World	----	----	----	----	(Duncan)	.75
Ark Animal Scouts	----	----	----	----	(Taldot)	.75
Beautiful Garment	----	----	----	----	(Concern)	.85
Bible Book for Small People (with beautiful colored pictures)	----	----	----	----	(Entwistle)	.75
Bible Stories	----	----	----	----	----	.75
Birthday Book	----	----	----	----	----	2.45
Bible Games Birthday Book	----	----	----	----	----	1.45
Coopernob Buchland	----	----	----	----	(Bourne)	.75
Heir of 100 Kings	----	----	----	----	(Strang)	.75
Boys' Life of General Grant	----	----	----	----	(Stevens)	1.50
Boys' Life of Grover Cleveland	----	----	----	----	(Davis)	1.50
Boys' Own Reciter	----	----	----	----	(Haydon)	.40
Broken Vase	----	----	----	----	(Garment)	.55
Treasure Chest Island	----	----	----	----	(Westerman)	1.95
Making Good	----	----	----	----	(McKean)	1.95
Children's Jesus	----	----	----	----	(Nicholl)	2.00
Children of Borneo, Ceylon, Egypt, India, Jamaica, Japan, Jerusalem, Madagascar, Persia	----	----	----	----	----	each 1.35
Chris and Crosspatch	----	----	----	----	(Servers)	.55
Christmas Carol and the Chimes	----	----	----	----	(Dickens)	.70
Chronicles of the Schonberg-Cotta Family	----	----	----	----	(Charles)	2.00
Chubby Book	----	----	----	----	(Milford)	.65
Judy's Holiday Guest	----	----	----	----	(Grey)	1.25
Roja Dick	----	----	----	----	(Gilson)	1.25
Coppernod: Shipowner	----	----	----	----	(Bourne)	2.45
Courtship of Miles Standish	----	----	----	----	(Longfellow)	1.50
Fifth Form at St. Dominics	----	----	----	----	(Reed)	1.45
Gap in the Curtain	----	----	----	----	(J. Buchan)	1.45
Forty-Five	----	----	----	----	(Dumas)	1.25
Giant Book: Nursery Rhymes and Stories	----	----	----	----	(Strang)	1.65
Golden Arrow	----	----	----	----	(Hepple)	1.50
Great Book for Children, Tinies, Brownies	----	----	----	----	(Strang)	each 1.95
Gwenda's Friend	----	----	----	----	(Batchelor)	2.65
Jerry Todd and the Whispering Mummy	----	----	----	----	(Edwards)	1.25
Jimmy Moore of Bucktown	----	----	----	----	(Trotter)	1.50
Jolly Stories (Children, Boys, Girls)	----	----	----	----	----	1.00
Kenilworth	----	----	----	----	(W. Scott)	1.25
Lady of Quality	----	----	----	----	(F. H. Burnett)	1.00
Last of the Mohicans	----	----	----	----	(abridged Cooper)	.25
Lawn-Tennis—Do's and Don't's	----	----	----	----	(Crawley)	.75
Story of My Life	----	----	----	----	(Helen Keller)	4.00
Artistic Crochet	----	----	----	----	----	.35

Also—we have TWO EXCELLENT SMITH PREMIER TYPERITERS at ¥285
(more than ¥38 CHEAPER than in the States) and one at ¥125 (costs ¥126
in the States).

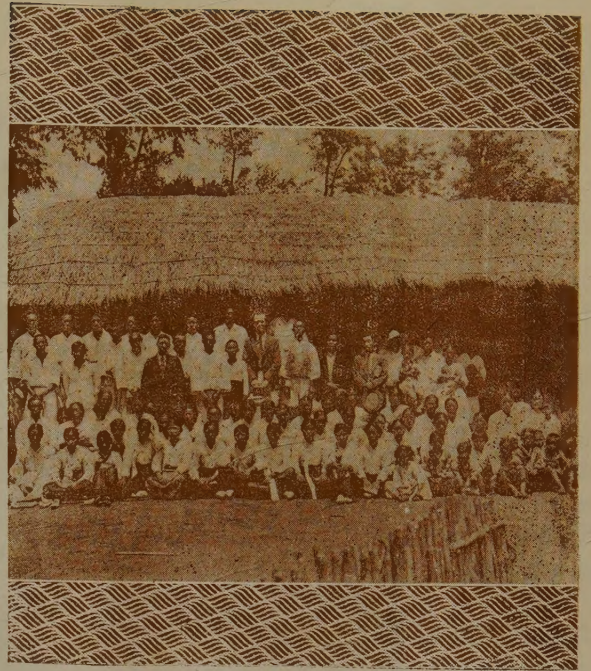
DELIVERY CHARGES EXTRA.

Send at once to

THE CHRISTIAN LITERATURE SOCIETY, SEOUL



The Late Rev. John Ross, D. D.
(P. 133)



New Church, Started by Malsbary
Preaching Band in January, 1937



Pierson Memorial Bible School, May, 1937
(P. 145)

A largely attended service commemorating the one hundredth anniversary of the birth of the Rev. Arthur T. Pierson, D. D. on Mar. 6, 1837, and twenty fifth year of the founding of the school, was held in the Auditorium of the school on Sunday afternoon, May 9, 1937.



The Malsbary Preaching Band-1937

The man in the rear to Mr. Malsbary's right is a newly appointed missionary by the Korean Presbyterian Church to the Chinese in Shantung. The short man in front of him was won to the Lord by Mr. Malsbary in street preaching. He was a drunkard, an adulterer and a rascal of the lowest sort. After his conversion, his home was restored, his wife having been brought back from a saloon where she was employed; she is now a believer. Mr. Malsbary says that it was because this man believed John 5:24, Acts 16:31 and II Cor. 5:17. "What hope, what power, what salvation is in the Word of God"

The old man in front to the left is Choi Pong Suk, a Presbyterian minister. He has been a flaming evangelist for forty years. For a time he was an evangelist and missionary among Koreans in Manchuria. He has probably traveled farther, endured more hardship, and spoken to more individuals about the Gospel than any other man in Korea.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress


Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXIII.

JULY, 1937

No. 7

Indigenous Christianity in Korea

T IS AN INTERESTING fact that both Catholic and Protestant Christianity were introduced into Korea by Koreans before the arrival of missionaries. Koreans in China and Japan were baptized and in various ways witnessed to their own people in Korea.

After Yi Seung Hoon was baptized a Catholic in Peking and returned to Korea, until the first French missionary arrived in 1836, was a period of nearly sixty years. During all that time the Church in Korea survived amid terrible persecutions. The only missionary who came was a Chinese priest, James Chu, from 1794-1801. At the time of his martyrdom, 300 Korean Christians were killed. The three French missionaries who came in 1836, '37, and '38 were all martyred in 1839. Andrew Kim who brought the next missionaries across the Yellow Sea in the "Shoe" (a small boat) in 1845, was martyred the following year. Then came the great persecution of 1866 when nine more French priests and thousands of Korean Christians were martyred. It was ten years before more missionaries could enter. During a period of 100 years, all but 34 had passed without Occidental missionaries. Yet the Church lived and at times there were tens of thousands of Christians.

In this number, the same story is repeated in regard to Protestant Christianity. Koreans in Manchuria and Japan heard the Gospel from missionaries whom they helped to trans-

late the Scriptures into Korean and besides, Korean scholars could read the Scriptures in Chinese. Before the first Protestant missionaries arrived there were groups of Christians in Sorai, Euiju and Seoul.

In less than 25 years the Korean Presbyterian Church became independent. It was very much so in the Methodist denominations even before the Union Methodist Church was organized in 1930 with a Korean as General Superintendent.

Not only so but the Korean Church is a "sending church". Of the first seven Koreans to be ordained to the ministry in the Presbyterian Church, one was sent as a home missionary to the island of Quelpart. That church is now supporting 500 evangelists to unevangelized districts in Korea and to Koreans in Manchukuo, Peiping, Shanghai, and Japan proper. The Methodist Church is also carrying on an extensive home mission work among Koreans in Manchukuo. When the Korean Presbyterian General Assembly was organized in 1912, three missionaries were sent to the Chinese in East Shantung, China. This work has been maintained for 25 years and the Korean missionaries there are ministering to 25 churches and groups in which are enrolled 1,500 professing Chinese Christians.

The Korean churches are indigenous, self-propagating, self-supporting but need more missionaries to help in the evangelization of 22,000,000 Koreans in Korea, a million in Manchukuo and 500,000 in Japan proper. If more missionaries are not sent, the Korean Church will live but the work of evangelization would in all probability be greatly retarded.

The Christian Dawn in Korea

BY REV. JOHN ROSS, A. M., Moukden, Manchuria.

This article was sent to the Editor by the Rev. N. C. Whittemore from Berkeley, California, who thinks that he copied it some years ago from the *Missionary Review of the World*. He says: "Unfortunately the copyist did not indicate even the year of the issue, but it was written at least after 1888." It is time to publish this article again as its contents will be 'news' to the most of our readers and of absorbing interest to many of them.

On the day that Mr. Whittemore's letter was received. Rev. Han Suk Jin, one of the "first seven" Presbyterian pastors was interviewed. He first heard the Gospel in Euiju and is familiar with all the facts of this story. He says that the name of the Border Gate in Korean was Po Hang Sung which is 120 li (40 mi.) from Euiju, that the man who lost his goods in the Yalu river and became Dr. Ross' teacher was Yi Oog Sung, and that the colporteur who was sent to the valleys east of Moukden was Yi Chung Song. As is well known, the colporteur who first went to Seoul, was Soh Sang Yun whose home was at Sorai. Editor.

(In Sending me this paper from London, Dr. A. T. Pierson writes: "Mr. Ross gave this thrilling account in my hearing, and at my solicitation he wrote it out for the Review. It is a wonderful story of the opening of Korea to the Gospel, by one who had a most prominent place in it, and it belongs among the archives of missions." J. M. S.)

IN THE AUTUMN of 1873, after a journey of seven days eastward from the port of Newchwang, in Manchuria, I arrived at the "Korean Gate." The village of this name was a long, straggling one, forming then the most easterly outpost of Manchuria, towards Korea. Its name was derived from the fact that it was the only place where Korean merchants could exchange the products of their country for other merchandise bought of Chinese. To me the most interesting of much that was novel was the appearance of the Koreans themselves, as they quietly sauntered over the green hillsides, or in their long, loose, white robes as they crowded the streets where they moved slowly along. With the purpose of ascertaining as much about themselves and their country as possible, I permitted them the most perfect freedom in entering my room at the inn. They began to drop in at 8 a. m., and desisted only at 10 p. m., when they retired to rest. Naturally curious to see the "foreigner", and to learn what they could about western countries, their questions were endless. But in return for my abundant information to them, I got none. They insisted that the language they spoke to each other was Chinese—they wrote only Chinese. In response to questions put to numerous groups for several days in succession, my knowledge of their laws, social customs, family life, national institutions, and even the products and physical character of their country, was exactly what I had before. It subsequently transpired that I was taken for a spy sent to investigate as much about the country and people as possible in order to utilize the information in some way not to their advantage. Disappointed at failing to secure on any terms a man, however poor and ignorant, who would instruct me in their language, I returned to Newchwang; but a keener interest in the people led me to revisit the "Gate" the following year, when I was more fortunated.

The Koreans divide themselves into three classes: The "upper", composed of officials, and the descendants of such; the "middle", consisting of merchants, and others able to hire labor; and the "lower", embracing all who are employed in any form of manual work. And, as the dignity of labor has yet to be learned in that country, the middle and upper classes never apply themselves to any handicraft. One of the merchant class embarked the value of his worldly goods in a boat across the mighty Yaloo to go to the "Korean Gate." A strong southwest wind blew up the river, and the waves rose high. The storm-beaten boat was upset, and the goods precipitated to the bottom. The owner landed safely up the river; but soon found himself a "ruined" man. "He could not dig; to beg he was ashamed." In his sorry plight

he came across the servant who had been sent among the Koreans to hire a teacher. One evening he came with the others, and waiting about half a minute after the others had departed, he engaged himself to be my teacher; then hastily urging me to take no further notice of him than a stranger, he hurried away, and overtook the others before they had entered their inn. He came and went for the next week like any other stranger; but the night before my departure, he again staid after his fellow countrymen had departed just long enough to tell me that he would remain with his fellow lodgers till midnight, and when they were sound asleep would start westwards, travel all night, and in the early rest at an inn, where I could breakfast just before midday. It appeared afterwards that he had not informed even his own brother of his intention; and he gave me as the reason for his jealous secrecy that if it were known in his native country that he had gone to serve the "foreigner", all his relatives would be thrown into prison, and intercourse with foreigners had always been stringent; but after the failure—first of the French, and then of the American squadron, for lack of water—to force their way to the Korean capital, the Regent issued a still more severe law against any communication with Europeans. Hence the difficulty in obtaining information or service. The accident which upset the merchant's boat was the first of a series of interesting incidents, which have finally resulted in giving the New Testament, translated from the Revised Version, to the Korean people. The dissemination of the Scriptures and of Christian truth in tracts is all the more important to a people like the Koreans, even though their numbers should be only half of the thirty millions they claim, when we know that every woman in that country can, or in a day, may learn to read. The alphabet in which the language is written is phonetic, and so beautifully simple that any one can easily and speedily master it.

Before the Korean New Testament was

ready for the printer, it was deemed advisable carefully to prepare a gospel, which, with a simple tract briefly and intelligently setting forth Christian doctrine, might be first circulated among the people. The gospel according to Luke was selected. In frequent translations and revision, my colleague, Mr. Mac Intyre, did excellent work on this gospel. After it was supposed to be sufficiently accurate, and after the printing press was set up, and Chinese printers initiated into its use, a Korean was required who could set the type. A Korean was then a rare sight; it was still more difficult to secure the services of one. But again help came through a providential accident. Korean medicine is held in high repute among the Chinese, and a glib-tongued quack soon makes money. There came one, however, who was the reverse of eloquent, and he could sell "gold" or "silver" pills only enough to barely cover his daily expenses. With the exhaustion of his stock came the end of his resources. He could not pay his inn fare; he was still more unable to travel homewards. He came a beggar to the mission house, and gladly remained to work. Had there been any alternative this man would not have been employed, for a more unpromising individual I have not encountered. His eye was sleepy, his fingers clumsy, his gait slow, his thoughts of the most sluggish. To understand any process, he required four times as much explanation as any ordinary man. He was just able to keep the two printers going, setting four pages of type while they threw off three thousand copies. But though slow he soon proved himself trustworthy, carrying out satisfactorily whatever he had to do. He had, in setting the type, necessarily to scrutinize closely the manuscript before him. He became interested, and in his broken Chinese, began to ask of the printers, who were well-trained Christians, the meaning of this term and that statement. By the time the Gospel of Luke was printed, he became an applicant for baptism. Much to my surprise, he proved himself

well acquainted with Christian truth, and in due course was baptized.

It appeared that even before Luke was published, the translation was revised abroad in the Korean capital, and caused so much interest that an occasional underling attached to the annual embassy, bearing tribute from the Korean King to the Emperor of China, dropped in to see the work. These visits gradually became numerous, and among the young men was the exact antipodes of the compositor. He was nimble-fingered, quick-eyed, and smart in speech, in thought, and action. He was engaged as compositor, and the other man set free to begin a work for which he seemed, on account of his acquired knowledge, better adapted. With a few hundred copies of the printed gospel and as many more large tracts, he was sent to his native valley, about four hundred miles directly east of Moukden. He spent a fortnight in the journey, and in half a year returned, reporting that he had sold the books, which were being read by the people with deep interest, and that some men wished me to go to baptize them. Believing that this last statement was merely intended to please me, and made on the supposition that I would never face the arduous journey implied in going there, I paid no attention to it. The man was sent, however, with a further supply of books to other valleys, and after the lapse of another half year he returned, repeating exactly the same story.

During the period of this book-distribution a revolution had broken out in the Korean capital, in which the Progressists, who sought to open their country to western nations, worsted the official and literary men, who opposed any change. Many of the latter were killed, more were cast into prison, and some, who were transported into the armies on the frontier, escaped across the Yaloo to Manchurian soil, where their lives were safe. A few of these found their way to the valleys which had been visited by the colporteur. They saw our books, and their curiosity was

excited about the work going on in Moukden. Having nothing to do, they slowly wended their way towards us. On presenting themselves, they mentioned the books they had seen, stating that many of the men were praying to the "God of Heaven". This statement from men who were ignorant of the meaning of what they were saying, was such strong confirmation of the story of the colporteur that I resolved to investigate the matter on the spot, believing it too serious to be neglected. As soon as my colleague, Mr. Webster, was informed of my resolution, with his characteristic courage and enthusiasm, he volunteered to accompany me. It was then summer. The heavy rains of early autumn would soon fall, after which the considerable portion of the road, which was boggy, would become impassable. Waiting till the keen frosts of our winter solidified bog and quangmire and made bridges across our rivers, we started in the middle of November. After the first half of the journey was over, we were compelled to leave wheeled vehicles behind, and with a few indispensable articles on pack mules finish the other seven days' journey on our ponies. We were gradually ascending, till one afternoon we halted at an inn about 2,000 feet above the sea. Two feet of snow lay on the ground, a pathway having been trodden down by preceding travelers. About 3 A. M. next morning, in brilliant moonlight, we set out to scale the two passes which lay between us and the Koreans. From the west foot of the one pass to the eastern base of the second was a distance of thirty miles. Once we tried to ride; but soon had to dismount, and made no second attempt, as the path was so steep, narrow and rough. With a halt on the top of the first pass, we had to walk the whole distance, and thoroughly worn out we at last came in sight of a house, which to our delight proved to be a Chinese inn. Entering the gateway, and throwing our horses' reins to the nearest attendant, we moved into the inn, and threw ourselves on the brick bed,

resolved to rest there till next day before searching out our Korean friends.

We were resting for but a few minutes when in marched a body of about a dozen Koreans, gentlemanly in appearance, garments, manner, and speech. They came in to welcome us. This they did with a smile lighting up their faces, as though they had been welcoming long-lost and very dear friends. Being very hospitable, it would have been a disgrace to them had we remained in the inn, so, perforce, we had to go to be their guests. We were conducted into the home of the principal farmer, in whose guest room we found a crowd of men filling the warm, close room.

Of the refugees, on whose story we had undertaken the journey, every man sooner or later became a convert, and was baptized. The oldest of them was the first. He was a hereditary official, and possessed of the Korean highest literary degree. Him we had brought with us to act as our intermediary, as from his degree, his birth and his social status, he was acknowledged superior, and could secure information beyond our reach. He was sent out in the evening to investigate the Korean farmers. Late at night he returned, with a favorable report. Next morning we were therefore prepared to receive the applicants for baptism. About thirty men appeared, and the fact was noticeable that they were all well clad. None of the farm servants—no boy, and no woman—was among them. They were all farmers and heads of families. The women and children were, they said, believers; but they thought the younger people would not be received, and their women, for social reasons, could not present themselves where the men were met. As this was the only opportunity for investigation, the examination through which the men had to go was pretty thorough. Some were baptized, and some postponed for further Christian instruction.

In the afternoon of the same day we rode to the other end of the valley, where we enacted the same scene. Next morning, in a falling

shower of snow, we crossed a mountain ridge to the second valley, where we encountered the same experience. On the following day, over a higher and more picturesque range, we entered the third and most extensive valley. Nearly a hundred men, from 16 to 72 years of age, presented themselves for baptism. In the three valleys, 85 men were baptized, and far more postponed. We were here informed that the heavy snowfall might come on at any time. This fall would prevent us for at least three months from returning to Moukden, and for various seasons it was impossible to venture that risk. We resolved, therefore, at that time to proceed no further, but to return to the same place again. Our resolution was formed with the less reluctance, as the experiences of those baptized, and especially of those postponed, would be useful in spreading the knowledge among the other applicants, both of the amount of Christian instruction demanded and the kind of life required on the part of those who desired to become members of the Christian Church. We were informed—and from what we had seen we were now prepared to believe almost anything—that in each of the 28 valleys which lay between us and the long, white mountain 400 miles to the northeast, there was a larger or small number of believers waiting to be received into the Church.

Early in the following summer we revisited the valleys; but though we found guides awaiting us to lead us to other valleys, we concluded it would be both unkind and unchristian on our part to proceed further than in the matter, for a serious persecution had broken out against the converts. The landlords were Chinese, and the Koreans were farmers. As we confined our visits and attention to the Koreans exclusively, the Chinese came to the not unnatural conclusion that a plot was being formed against their interest. To prevent further mischief they hired a "rabble of the baser sort," chiefly Korean farm servants, and arming them with swords and other weapons, set them upon those who had been prominently

connected with the new movement. No man was killed, but many were slashed and wounded. The design was apparently not to kill, but to terrorize; and this was effectually done, for several men had to abandon the houses they had built and the farms they had reclaimed. With the exception of doing a little to undo the erroneous suspicions of the Chinese, we proceeded no further then. But some men were baptized, who, persecution or no persecution, desired to enter the church.

It was painful, on account of still more important work in Moukden, to have to refuse

the frequently expressed and earnest wish that we should remain among them for at least half a year. Another opportunity for seeing the people has not recurred. But the work, by means of the colporteur, supported by Mr. Atkinson, of London, and another, who has since joined him, under the British and Foreign Bible Society, has not only retained its ground, but has widely extended its influence. So that on the Korean and Chinese sides of the Yaloo river, I am told that "there are thousands who daily read the Scriptures, and pray to God."

The First Korean Congregation

One of the youngest of the refugees seemed to me to possess greater force of character, and a more fearless disposition than the others, while he was also a fair scholar. As he expressed a wish after baptism to return to the capital, whence he had fled for his life, to instruct his relatives and acquaintances, he was placed under special training for a time. When he was supposed sufficiently well informed to be able to meet the objections of the gainsayer, and to answer the questions of the inquirer, he was permitted to go to the Korean capital. As his class are all educated in Chinese, read and write only a high-class Chinese style, they contemptuously ignore the "vulgar" tongue, and will neither read nor write in that tongue. Giving this fact its due weight this man was given a few books in Christian literature, and a few portions of Scripture in that Chinese style.

Next year I had a letter from him requesting me to go to the capital, as 13 of his friends desired to be formed into a congregation. It was impossible for me then to spare the long time implied in an overland journey even if a European could obtain permission to enter the sealed nation. Next year another letter urged me to the city, as there were 79 believers. It was still impossible to go.

In due course Korea opened four ports to foreign intercourse by treaty: First with

Japan, then with the United States and various European nations. Our American Presbyterian brethren, forward in all mission work, sent to Korea one, and then other missionaries. In connection with the New Testament I went to the capital by sea, which made the journey both possible and easy, arriving on an evening which was to me of peculiar interest. (This was in September, 1887.—Editor) My host, the Rev. Mr. Underwood, informed me that he was to go to his little chapel that night to organize his small company into a Presbyterian Church. Gladly accepting his kind invitation, I accompanied him and his medical colleague, when, the darkness had fairly emmantled the city. Crossing the wide main streets, which, like all these eastern city streets, are unlit, we were guided by a Korean, with a small lantern, among narrow lanes till at last we were ushered into a small, open courtyard, whose gate was opened to our knock. A gentle tapping at a paper window secured our entry into a room, where we found a company of fourteen well dressed, intelligent-looking men. One of these was baptized that night, but the principal business was the election by the others of two men to be their elders. Two were unanimously elected, and the next Sabbath, ordained.

It turned out that these two men were cousins of the man who had gone from Mouk-

den. They were believers for six years, so that they must have been of the first company. It also transpired that thirteen of the fourteen baptized members forming the church were the converts either of that man or another, who had left Moukden subsequently. But what was most interesting to me was the assurance that there were over 300 men of that class in the city, believers, who were for various reasons not then quite prepared, publicly, to join the Church.

The man who was the human instrument in

starting this remarkable movement was then away in another province, and frequent letters to his missionary notified him of similar work in that other province. It is needless to adduce other facts of a like nature to show how the grace of God that bringeth salvation has appeared in Korea, and is moving among that people in a manner justifying our expectations of a rich and speedy harvest. Nor is it possible here to give our reasons for believing that Korea will be one of the first eastern nations to become a Christian nation.

The First Korean Protestant in Japan

A copy of this letter was given to the Editor by Mr. Hugh Miller of the British & Foreign Bible Society who retires this year after 38 years of service in Korea. It is interesting that Protestant Christianity was introduced by Koreans both from the east and the west before the arrival of Occidental missionaries who brought with them from Japan copies of Rijutei's translation of the Scriptures and found Korean Protestants distributing Ross's translation in the Capital. Editor.

American Bible Society Agency for Japan

Bible House, No. 42 A Yokohama, May 30th, 1883

Dear Dr. Gilman :

IN MY LETTER OF May 11th I mentioned the fact that a Corean nobleman had recently been baptized and it was hoped that he would help to introduce the gospel into that "Hermit Land".

It has been my privilege to meet this gentleman and our greatest expectations have been more than realized. His history and the future promise of usefulness is one of the most remarkable events of modern missions. It seems almost too good to be true.

Enclosed is the nobleman's card with his Corean name in English and Chinese. He is known here as Rijutei. He is about 40 years of age and very pleasing in his address and remarkably frank for an Oriental. This is due to the fact that in their exclusion Koreans have not learned the methods of most Eastern natives in their dealings with others.

He is an intimate personal friend of the present King of Corea and the leader of the Liberal or Reform Party. The man at the head of the recent rebellion was his bitter

enemy and would gladly have taken his life. When the outbreak occurred in July last, Isuchu, or Rijutei, saved the life of the Queen, and the King offered, as a reward, to give him rank,—honors that he desired. His reply was, "I only ask to be permitted to go to Japan in order that I may study and see the civilization of other lands". His wish was granted and about nine months ago he reached this country. He came not as an official, but to study in private and without interference or restraint.

A former Ambassador from Corea, and a friend of Rijutei, had met Mr. Tsuda (A Christian Japanese who is spoken of in the May No. of the Record for 1876 as having been at Vienna) and he was so much pleased with the Scriptures and what he heard that he told Rijutei to visit Mr. Tsuda and learn more about Christianity. The Ambassador said to Mr. Tsuda, "I have never seen such noble sentiments as are found in the Sermon on the Mount. It is very wonderful, and such teachings are certainly very good." He said also,

"I can not take back the Scriptures to Corea as I promised on my departure not to do so. But I will tell the King and my friends what I have learned and endeavor to remove their prejudice against Christianity".

Rijutei called upon Mr. Tsuda and heard the gospel (or rather read the Chinese Scriptures) and was instructed by the use of the Chinese characters as at that time he did not understand Japanese. He was much pleased with what he learned and applied himself diligently to the study of the Word. Soon after this he had a dream that two men (one tall and the other short in stature) came to him with a basket full of books and he inquired what these books were. They replied, "These books are the most important of all books for your country." He then said, "What book is it?" and was answered, "It is the Bible."

This singular dream so impressed his mind that he felt it was a revelation from heaven and should be carefully heeded. He soon after asked for baptism and Rev. Mr. Knox of the Presbyterian Mission in connection with the Rev. Mr. Yasukawa conducted the examination. It was quite remarkable how much he had learned in so short a time and how clear and definite his views of the Christian faith were.

Although but nine months in Japan, he speaks the language with fluency and has even preached on two occasions with great acceptance and with such accuracy as to astonish all. As a Chinese scholar he is pronounced an equal of almost any man in Japan. It is said he was accustomed to prepare the Chino-Corean test of state papers issued by the Court or King. He writes poetry in Chinese that is an object of general admiration and the best Japanese newspapers are eager to get his productions. He is said to be a superior artist also.

And best of all he is a most zealous Christian. He has already made a deep impression on all his countrymen here and he says that already they accept the truths of Christianity.

His high rank, together with his eminent scholarship and ability, give him great influence with his countrymen. One of them who is the teacher of the Corean language in the Government University at Tokyo has said "If Rijutei is put to death because of his Christianity I am ready to die also." Only about eighteen years ago one of Rijutei's relatives and an intimate friend was put to death because he became a Catholic. His arms and legs were first cut off and then his head. (If I understood correctly the man was first suspended upon a cross by means of ropes and after a period of great suffering died as above.) Rijutei said at my house a few evenings since, "If I were now in my own land I should expect assassination at any hour". No Corean can become a Christian except at the risk of his life.

His great desire is to give the Bible to his people. He could hardly express his joy when he learned what the A. B. S. had done for other lands and was also ready to do for Corea. He gladly accepted proposal to begin at once a Chino-Corean version and then to take up the work of translating. He has entered upon this work with great zeal, and I saw yesterday the text of Mathew and a considerable portion of Mark already completed. He has found and marked mistakes in the Chinese and asked to *correct the proof himself*, that it may be free from errors. The Chinese language is the language of the Court and scholars in Corea, and this edition will probably be even more valuable than the Kunten edition in Japan. His intimate friend (who teaches Corean in the University) has promised to assist him in this work. He proposed that a Japanese and Corean translation in parallel columns should be prepared and it could be used as a text book by both Coreans and Japanese.

On being shown the work done by Rev. Mr. Rap he seemed greatly disappointed and said most decidedly it would be of no value. In the first place Mr. Rap did not have a competent assistant, and then it was published

THE FIRST KOREAN PROTESTANT IN JAPAN

without a proof reader who understood the language and there were many errors in the type. So the field seems wholly open and Rev. Mr. Knox has offered to assist in the work of making a suitable translation.

I have assumed the responsibility of saying to Rijutei that the A. B. S. is ready to supply all needed funds both for the work of translation and publication. I have promised to pay him for his services and have already made some advance for that purpose. He has plenty of means of his own thus far but his avowal of Christianity may deprive him of all. He has made no proposition for the securing of funds, but I have thought it best to pay him if he will receive and should need it. It is proposed to pay him the same amount as was given to the men who did the Kuntien version.

There is much interest among the Japanese Christians in regard to the sending of missionaries to Corea. But Rijutei says that American missionaries are the ones to inaugurate such a work and he is very anxious that some one would go to his country and begin at once. He offers to supply an interpreter and aid in every way and is very confident that such a mission would be very successful.

Through his earnest persuasion Rev. Mr. Knox had decided to make a trip to Corea and ascertain personally the condition of the field. It is possible that Rejutei will go also as a guide and to help open the way. I am quite

inclined to go also. I shall be glad to hear from you in regard to the matter.

I have the promise of photographs of Rijutei. If they are not received in time for this mail I will send by the next.

Such a history as this calls for special thanksgiving and gratitude to God. The history of our missions in Japan are full of interest and give evidence of God's presence and blessing upon all the labors that have been put forth in his name. But I know of nothing that equals in thrilling interest the narrative which I have given above. This is in fact only an outline and imperfect sketch of what the Lord has done for this man and Corea.

Respectfully yours,
H. LOOMIS

Note :

There was published in 1884 the Gospels and Acts, in Yokohama, "in Chino-Korean, e. i. in Chinese with Korean endings indicated by certain arbitrary Chinese characters printed at the side. Prepared by a Korean name Ye Suchon—or according to M. Courant, Ri Sou-tjyen (Rijutei in Japanese)—who, while on a visit to Japan, was converted to Christianity."

B. F. B. S. Hist, Cat. No. 5988.

Also in 1885 A. B. S. published Mark translated from the Chinese version by Rijutei, in mixed Korean and Chinese characters, No. 5991.

Haichow, Kiangsu, China

Mr. and Mrs. McLaughlin, missionaries of the Southern Presbyterian Church in China, were among the "China flees" who spent some months in Korea during the political disturbances in China in 1928 when so many of the mission stations had to be evacuated. The McLaughlin children have since attended the Pyengyang Foreign School.

The personal reports of Mr. and Mrs. McLaughlin which are sent to us regularly by their Mission Board in Nashville, show the influence of their sojourn in Korea, in that they have made a persistent effort to bring the churches of their district to self-support and have inaugurated other methods of mission and church work that they observed while in Korea.

Because of this and because of the subject-matter of these reports, we think they will be of special interest to their friends in Korea as well as to others.—Editor.

December 12, 1936.

Dear Folk :

DURING THE LAST few months, when my heart has been sad over seeing so many fine opportunities going to waste because it has been physically impossible to go and take them, I have many times wished there were some way to overcome the physical law that one body can be in only one place at one time. All the out-stations seem to be calling for help at the same time, and besides that, there is the constant and urgent calls of the totally unreached which keep dinning in my ears and in my heart.

Some weeks ago, when Mrs. J. M. McLaughlin was here with us for a little visit, we took her to see a wedding which was unusual in several respects. Ordinarily I would not have been willing, at such a busy time, to go out to a perform and wedding ceremony, when it involved a drive of twenty-five miles to reach the scene of the wedding and at least a half day of time in going and coming, having the ceremony and the wedding feast and conforming to the various customs connected with such a happy occasion. However, this was a very special wedding.

In the first place, this wedding was to be solemnized in the church at Hsukow right down on the sea, in one of the most beautiful places to be found in China or elsewhere. In the next place, the Hsukow Church, though I have not yet baptized a single member there, is already a self-supporting church, the inquirers being of the genuine loyal type who do not wait to be baptized to begin serving the Lord with their whole hearts. In the third place, and most unique of all, especially when viewed in its background of Chinese materialism and love of money, the father of the bride deliberately sought a good Christian for the husband of his daughter though he knew the man "was as poor as Job's turkey."

Let me tell about this choice of a husband. One day I was out at Fuan, an out-station not far from Haichow, holding some meetings.

They came to me one night and asked if I would mind letting a certain Mr. Hou lead the daylight prayer-meeting the next day. I told them I did not object, but that I was curious to know just why they wanted him to lead that service. They told me that Mr. Li, one of the best inquirers at Fuan, had in mind to seek a match between his daughter and Mr. Hou, and that he wanted to see what kind of Christian Mr. Hou was before talking it any further. Mr. Li was to be at the early morning prayer meeting to get an idea of what sort of Christianity Mr. Hou had. I remarked to one of the men there that Mr. Li was a very well-to-do man, that Mr. Hou had nothing, and asked if Mr. Li knew all about Mr. Hou's financial condition. The answer was that Mr. Li knew all about Mr. Hou's poverty, but that he wanted a good Christian for his daughter whither he had any money or not. At the prayer meeting, Mr. Hou made a remarkably effective presentation of a subject vitally important to spiritual growth. The next day I asked again about the progress of the negotiations and was told that Mr. Li was fully satisfied with Mr. Hou's spiritual attainments and was ready to accept him as a son-in-law. In China, where the love of money plays such a tremendous role in the life of the people, such a method of choosing a future son-in-law could come from nothing less than Christian ideals. It was with real joy that I spoke the words which made Mr. Hou and Miss Li life partners.

Yours for Christ and for China,
W. C. McLAUHLIN.

December 4, 1936.

Dear Friends :

We came in yesterday from Yang gia gi where we had a most encouraging meeting, new enquirers added and idols taken down and destroyed in two homes. It was a bit "chilly" out there this time, but when I walked into the chapel to the early morning prayer-meetings each morning and saw between forty and fifty people on their knees, I

decided I might be willing to be cold for the Lord and then when I heard sobbing and confession of sin from some of them, my heart was warmed with a new love for the One Who had done this work of grace in their hearts.

We have just had with us a young evangelist, Mr. Gu, who is a converted movie actor. Seven years ago, discouraged and finding no joy in the life he was living, he jumped into the Whangpoo River at Shanghai; but one of our American sailors saw him crying just before jumping in, plunged in after him and saved his life. He was carried to a Christian hospital and there on the wall was the voice of God speaking to him, "Behold the Lamb of God which taketh away the sin of the world." This brought back childhood memories of a Christian mother and the Bible. From that hour he began studying his Bible, gave up his salary of \$340.00 a month with the movie firm, which lost \$30,000 because he refused to take any part in a film shown for three months after this, and since then has been aflame with love for souls.

So many sad stories might be told about our sailor boys out here in this wicked port city. I pass this on to you that you may rejoice with us that this one was the means of saving a man who is now one of the outstanding evangelists of China. He draws no salary, has made restitution for past sins and is now absolutely given up to the Lord and preaches with power. It has been a privilege to be with him in several places and he makes me realize how little I have given up for the Lord. He says he is worse than the Prodigal who didn't try to commit suicide!

After preaching on this text on one occasion he was completely overcome with love for the Father Who had received him, fell on his knees and stayed there for a long time. The

audience you may be sure was tremendously impressed and understood the Prodigal story anew, for here was one who had indeed left the Father, but had come back. On one occasion he said, "There is one thing the Prodigal didn't do; he didn't steal a pig and eat it when he was hungry." He learned afterwards that there was present in the audience a boy who had stolen eight pigs from his father, sold them for \$20.00, left home for Hsinpu and spent it in riotous living—he was converted at that meeting!

Great blessing has come from the meetings held during the past two months in different parts of the field; sins have been confessed, restitution made in many cases, hundreds of new enquirers added and personal workers groups organized in each place. One Sunday morning representatives of the 37 groups from Haichow marched to Hsinpu and met there with the Hsinpu group, making a band of about 300 or more and together they marched around the city, distributing tracts and singing choruses. There seemed to be no sick people in the city that day, for all came out to see this band of Christian soldiers, led by one who had been an officer in the Chinese army and is now an earnest personal worker. We marveled at the women with bound feet who walked this journey of six miles!

The burden of my heart now is not for more money but for *Intercessors*. Will you not in your own quiet time and in groups wherever possible pray for the Power we *must* have in order to carry on this work of the Spirit. He is working and we must work too, by putting our all on the altar. How often the words of the Master have come to me, "If ye love me feed my lambs." What a challenge this is to a larger faith and more earnest prayers!

Sincerely,
ELIZABETH MCLANCHLIN.

Adventure at Sea

ANNA S. HARVEY

Since White Wings is the island off Sorai Beach where Rev. Robert J. Thomas preached the Gospel in 1865, we are including this article in the July number while many will be at the Beach and in connection with the historic accounts of the beginnings of Protestant Christianity among the Korean people.

Mrs. Harvey made this visit to the island during her seventieth year, having reached the age of retirement in January, 1937. At the request of her Mission she continued in service a few months and was the principal of the largest Women's Bible institute in the history of Protestant missions in Korea. The four hundred and more women in the Institute sent in a petition, requesting her to continue in service in Chairyung. Much as she appreciated the invitation she has decided to return to America where she may be addressed at Christiana, Pennsylvania. Editor

MY VISIT TO White Wings last summer was unusual from start to finish. Much of the auto trip to the dock was over corduroy roads where a railroad was in the process of construction. My food basket containing cereal, bread, cookies, thermos bottle was shattered and cereal bread, and cookies were soaked. Everything was saved but the mirror, and toast was the word. After holding three classes for the women of the five churches with a combined attendance of five hundred, I prepared for the return trip. Owing to heavy storms at sea the regular boats were out of commission, but one of the church officers who has an interest in a large barge was sending a load of grain to market and suggested we take that and get off at Kumipo. As the weather was fine that day and the wind just right for getting to Kumipo by evening, it sounded good to me. Hastily finishing the last bite of food, we were soon settled on deck and began to enjoy the sail, my chief concern being for the crew who were heavy drinkers and had taken on several heavy drinks before starting. Less than an hour out of dock a terrific typhoon arose accompanied by a deluge of rain lasting about sixty hours without a break. Six men passengers crowded into the four by six cabin below. We remained "as was". A canvas was put up on the windy side. A man who went below kindly loaned us his blanket which helped on top while a stream of water ran under us all night. The captain came to my Bible woman and asked her to pray, then he turned to the passengers and said, "For the

sake of this missionary on board we will all be saved." Humanely speaking we would all have been lost.

In the darkness and confusion of the storm I heard a voice of Comfort saying, "But there shall not an hair of your head perish; in patience possess ye your souls".

Instead of landing at Kumipo that night the wind turned our boat in the opposite direction and we were driven back fifty li (about 17 miles) in the direction of China and there we anchored in the darkest and wildest night of my life. The next day, Sunday was spent right there; just thankful we were alive, rain still pouring and the wind rocking our boat, creaking at every downward dip almost to the breaking point, then lopping over on the other side. My Bible woman and I were ordered down stairs, as we were in danger of being blown off the deck. There in the howling storm and darkness, with a tiny lamp rocking about, we held a service. The only sober man in the crowd had a small Bible with him. We asked him to open it at John 3:16 and read awhile, after which prayer was offered. We then settled down for another wretched night with the elements plus!

The next morning it still rained and although the wind had partially subsided, the waves were wild and high. We sent out an S. O. S. but no one could reach us. At last after working our way in past Kumipo, we were able to get near a bank and we make a bridge of our sampan and climbed up on it to find we were about five li (about 2 miles) from Ta Tan. The crew helped us to get our baggage

to the station. Not having tasted food for nearly sixty hours, we were sort of unsteady; but deeply thankful for the merciful protection

of our Heavenly Father, Who supplied all our needs and returned us to our homes once more.

Teaching Experiences in Bible Classes

GEO. H. WINN

JANUARY IS usually the month of snow and Bible institutes. In the Bible institute I took up the study of Isaiah. I at least know more about Isaiah than I did before, and I hope the young men can say the same, though sometimes one despairs when perusing the answers received to examination questions! I discovered that the men had not heard of Billy Sunday, so I prepared a talk on his life. Also a talk on Moody and two on the life of A. T. Pierson in whose memory our Bible institute was built, this being the centennial year of the birth of both men. As doubtless you know, Dr. Pierson took up work in Spurgeon's church for a time and was the first editor of the *Missionary Review of the World*.

With the advent of the lunar New Year which is still observed in Korea, country classes are held all over the land. In going to my second appointment I was requested by a young Christian boy to come to his home not far from our destination. What was my surprise to find a real family scrap on. The uncle of the young man had two wives and the secondary wife came in with forbidding and determined countenance, opened up the clothes chest and began sorting out her things. Taking all she tied them into a large square cloth and started to go. At that, hands were laid upon her and a regular struggle ensued in which her clothing was partially torn off, while she kept demanding to be allowed to depart. I discovered that she felt aggrieved because she was not accorded the consideration that the first and legal wife received. Generally it is the first wife who fails to receive the consideration. In this case

the first wife has been an invalid for a long time, so that the secondary wife has had to wait upon her. The whole household, ashamed of the proceeding, invited me with some others to a mid-afternoon meal, which in winter serves for dinner and supper, and we were served an excellent meal by the secondary wife, all again in good spirits. That is the home of a Christian boy.

Before the evening service we went to call on a wealthy man near at hand whose wife is a Christian, but found all absent at a family New Year's gathering. I found that some of the Christians in this class were arising at 4:00 A. M. for day-break prayer meetings, with the result that there were too many sleepy heads during study hours. I urged a six to seven prayer hour and they tried it for one morning but said it was too late.

The young man, Mr. Bright Light, who is a pillar in the church, confided to me that he was going out of the business of selling land. Through a new irrigation scheme, much new land has been opened up to the public and this young man, being of good standing in society, has been acting as land agent. I inquired why he could not be a Christian and engage in that business, and he said that in order to get the right price, he first had to ask much more than the real value. The purchaser would offer too little and then after he had come down and the buyer and come up, the proper price could be secured. He said it was too much lying and that he had to quit. Had I not done that same thing that very day in dickering with a coolie to convey my load to the church? I offered him too little and he asked too much, and then we

compromised on what I knew to be a fair wage. That seems to be the only way of bargaining known in the country side.

During one class an argument was started as to whether children had a right to profess belief when the parents objected. The leader claimed that a child had such right, and told the story of a man whose father had opposed his becoming a Christian, saying that if his son became a Christian it would result in the foreign religion's getting a hold in his town. Finally the father told the son he would kill him if he did not relinquish the idea. The son said, "So do but I will not give up Christ." Angered at such insolence, the father rushed out and procured a kitchen knife and rushed at the son brandishing it. At this the son's wife threw herself in front of her husband to protect him, and then the man's wife threw herself in front of the daughter-in-law. This was too much for the old man, three against one, so he threw the knife down and left, glad in his heart for an excuse for not executing his threat and saving his face at the same time. This son's photo hangs in the hallway of the Board of Foreign Missions in New York and his name is Kim Taro.

In teaching the Sunday School lesson on the raising of Lazarus, I asked why Jesus called Lazarus by name when calling him from the tomb. There was a profound silence, then two or three timid guesses, and it took a poor ignorant farmer of only two or three years connection with the church, to hit on the right answer. "When he who is the resurrection and the Life, Lord of the living and the dead, spoke, had he not addressed Lazarus alone, the whole realm of the dead must needs have stepped forth."

A blind man on whom I had called before, came to "see" me. He has been blind for ten

years. One eye was pricked by a pine needle and the infection spread to the other one. He felt himself too busy to go and see about his eyes, and so he has not had much work since. His first reason for not believing was that he had not sufficient devotion. That reason cleared up, he said that if Christ died for the whole world, that he was O. K. any way, so why worry? We read to him from the ninth chapter of John. May the true Light enter that poor darkened mind and cause the blind to see.

I called on a young man far gone with diabetes. His murmur was that he was not able to pray prevailing prayer. He placed the blame on himself. We told him that he had to trust to the will of the Lord, and that even Christ did not have the cup removed. Being a young man he had hoped to serve the Church and to that end, he had studied in the Bible institute; but since he is unable to afford insulin, nor we for him, as this is the third case of the kind we have seen this year, his life hangs by a thread. We left with prayer and he said, "If we do not meet again here, let us meet yonder."

The matter of fixing a date for the Lord's return was also brought up by someone in the class, and I mentioned the fact that date-setters had fixed 1927 or 1928 for the year but He had not come, whereupon Mr. Bright Light said, "And how thankful this person is that He did not, for I did not believe until 1936." I replied that the Lord is long-suffering, not willing that any should perish but desiring that all should repent and that with Him a thousand years is as one day. There is a day coming when He shall appear. That will be the beginning of all fear, and thank the Lord, to those who love His appearing, the beginning of all Hope.



Light to a Dark Village *

D. R. MALSBARY

During the last seven years, Mr. Malsbary has been teaching music in the Pyengyang Foreign School and in the Union Christian College. He is a zealous evangelist and has obtained remarkable results in street preaching and in the distribution of Scripture tracts which he has written. He and Mrs. Malsbary are accomplished musicians; they have just left on furlough and will spend a year in post-graduate study in the Sherwood School of Music in Chicago, Ill.—Editor.

HIS MORNING I went out on the street with two young Korean personal workers to offer God's good news of salvation to those that are lost.

We stopped a man passing on a bicycle. He had a fine face; character of the best order was written on it. We asked him if he had ever heard the word of God.

"Never," he replied.

"Where do you live?" we asked.

"About four miles out of town."

"Do you know what sin is?" was our next question. "No, I do not know."

We invited him to go up to the house and we would explain fully to him; He accepted our invitation and went up with us.

We read Pro. 6:16—19 to him. "These six things doth the Lord hate: yea, seven are an abomination to Him: A proud look." We stopped here. "Do you know what this is?"

"Yes, but I feel I can honestly say I do not look that way," he answered.

We read the next "—a lying tongue—"

"Do you know" anything about lies?"

"Yes, but I try to be honest and believe I am truthful."

I realized we were getting nowhere, tho' I was convinced he felt himself sincere in what he said.

"Did you notice that long cement wall at the side of the street?" I then asked "Yes."

"Would you want your own private thoughts, that you think and that no one else knows, written out in big words so every one might read—your wife, your friends, your parents—would you like to have them know these things?"

"Oh never," he replied decisively. "I'd be greatly ashamed."

"The fact of sin there is what makes you ashamed," we told him. "God sees those secret sins as clearly as your friends could read those things if written out on that wall. 'Is that what sin is?' he asked, deeply interested.

"It is, and God, who looks on your heart and before whom you must stand at judgment and who sees that sin, says the soul that sins shall die," and read Romans 1:32 to him.

Then we told him that Jesus has died for those sins already and freed us from that death which is of condemnation; and we explained at length God's offer of eternal life, reading numerous scripture passages to him.

I have never before seen such eagerness, as he showed, when he realized he could be free.

"Had I known this wonderful news before I'd have been a believer long ago. Truly it can be nothing less than God's leading that caused us to meet today. Since I came this morning I have become a new man!"

His voice was exultant. We asked him if he would pray. He dropped on his knees.

"O God, forgive me of my sins" was all he could say. He had never prayed before.

After that prayer, several times he said, "I have been wonderfully awakened today. I am a new man!"

He invited us out to his village to preach to the whole village of forty-five houses. As far as he knew, there were no believers there. Within a quarter of a mile there is another village of seventy-six houses.

His last words as he stepped out the door were, "I am a new man!"

"Therefore if any man be in Christ HE IS A NEW CREATURE: old things are passed away: behold, all things ARE become new." 2 Cor. 5:17.

We went out to this village on Wednesday as promised. The thermometer stood just at zero, but this man met us on the big road a half mile walk from his village. His house was ready and the village notified. About twenty men came, and some eight or so made decision.

On Thursday we went again. About forty came, filling his house to overflowing. About twelve more decided to believe. That same afternoon we went back with two women—Mrs. W. M. Baird, President of the Women's Bible Institute, and her personal work teacher. These two had a full house of women, while my friend and I held a men's meeting in another house. More decisions.

Friday we went again, and once more a blessed time. Sunday we went out in the morning and held two regular church services; a seminary man gave an inspiring message to the men. Some thirteen more expressed a willingness to believe, while Mrs. Baird and her assistant had a great meeting with the women in another house with more decisions.

In the afternoon, a children's meeting, an outdoor service, a women's service and a men's meeting took place.

A few words about the men's meeting. Some forty men gathered. Mr. Yun Sun Park preached on sin and I spoke on prayer.

I had emphasized the fact that a believer is, according to God's word, a new creature.

"We are all booze drinkers and tobacco users. We ought to quit these habits, and will do so little by little," someone said.

"God gives power to break from your sin at once," I replied.

Then one man who led in his first prayer following our two short addresses, and was interrupted in his praying by the snickering of some young men in the room, rose up.

"May I say something?" he asked.

"These men have come to this village nearly every day this past week. I have become a believer since they came. I am a 'sool' (booze) drinker, a tobacco user, an evil

man; I am determined to stop these things NOW. You who are here ought to be absolutely sincere in your decision about becoming Christians. I want to know. I want to know how many of you will break today with your sins and believe seriously this Word which has been told to you here?

Some thirty-five, I suppose, raised their hands. There were scarcely any who didn't.

Then two or three said they ought not to rush into a thing like that, but "little by little," believe.

We left them soon after this; and they will hold their first prayer meeting this Wednesday. A church surely is established now.

After we returned home, an old elder came to see me. "We've been having special prayer for you this afternoon that the Holy Spirit would be with you in power out in that village."

Now, this story sounds "too good"—but remember this is the work of the Holy Spirit with the Word of God, an absolutely infallible combination when sowed in men's hearts. Remember also very much special prayer went up by spiritual believers.

And finally remember this command and promise of God himself "Call unto ME and I WILL ANSWER thee, and great and mighty things which THOU KNOWEST NOT. Gen. 3:33.

Sequel

The young man who spoke out in the meeting is Yi Won Ju. I called on his father some weeks later and dealt earnestly with him for an hour about his soul. He also became a believer and two weeks later he burned all his idols—an accumulation of spirit clothes, ancestral tablets, fetishes, etc., of three generations. He sent me about ten of the garments. He bought a Bible and hymn book, follows regular prayer habits and is truly "turned from idols to serve the living God".


About eighty are attending church services regularly out there now and as many as 120 have come many times. Twenty three houses burned their idols. Pledges and property to the value of 300 yen (\$100.) have been subscribed for a new church building.

* Pyeongyang News, April, 1937

The Effective Missionary*

Excerpts from a Letter from an Older to a Younger Missionary

ALEXANDER MCLEISH

 HAVE WONDERED sometimes how many, even among missionaries, have seriously studied the New Testament outlook on the unevangelized world and taken their ideas from that source. One thing above all is clear, that the task of the missionary is one of witness, of message. It is through the Word that he brings the Church into existence, and still through the ministry of the Word that the church grows.....

All missionary work should be directly evangelistic. The Word of God cannot be proclaimed indirectly. It is a positive message, more or less a proclamation, which cuts across human wisdom and human pride. As such it is always a direct act, often 'foolish' if you like, but nevertheless a duty laid upon the ambassador. It is true that many activities which loom large on the missionary horizon appear more indirect than direct, and there is a sense in which they can be judged on their own merits as medical, educational and economic services. If, however, these activities are adopted, as they are in missionary work, as means of contact with the people to whom it is desired to declare the 'good news,' then they must be judged primarily by their usefulness in enlarging the opportunity of such direct witness. This, in short, is the acid test of every method of missionary approach.....

Perhaps it may sound strange to say that we should reasonably expect to see more converts as a result of medical and educational than from any other form of work. Yet this is by no means so, for it is by the continual persistent proclamation of the Word that souls are convicted and converted, rather than by any continued persistent form of Christian service which may be rendered by the missionary. Most missions are responsible for the evangelization of wide areas and great

populations, and it stands to reason that all the desirable activities such as are found to-day throughout the mission field cannot be attempted in each station. At this time, especially, only things of first importance should occupy the attention and energies of the missionary, and he dare not dissipate his limited powers in too many directions.

This dissipation of energy has become much too common, and is one of the tragedies of missionary life. It is infinitely wiser and more likely to lead to lasting results to do a few fundamental things well, than to do many things indifferently. All too often activities have been allowed to become taskmasters, and the real work of winning men to Christ has been crowded out. It is forgotten that time and leisure are required for this vital work, and if all available time and strength are frittered away on a multitude of secondary activities, then no one need be surprised if nothing really happens. For example, how few missionaries plan for a few days' retreat for spiritual refreshment now and then; yet in view of the real nature of the missionary's task nothing could be more helpful and far-reaching. Conditions usually are allowed to make it impossible, and under these circumstances many missionaries find themselves so busy that strange to say, the real object of the missionary's existence may easily be lost sight of.....

More than ever the study of the mission field makes it clear that the supreme task of evangelism, and the creation of such indigenous churches as will from the beginning be conscious of their missionary responsibility, is big enough to absorb all the energies of the missionaries in any mission field to-day.....

There has been far too little recognition of the severe limitation under which the foreigner lives and works in other lands. A

great deal of devoted missionary activity has simply been wasted by not recognizing this. Some, seeing the difficulty, have sought to appear less foreign by living in accord with native custom and adopting native dress and food. This does not change the fact that the foreigner, the fundamental difficulty, still remains and may even be accentuated by confusing the real issue by any effort at merely external adaptation. All that can be said here is that the missionary should live as simple and as unostentatiously as possible, but should not pretend to be other than his true self. Nothing is gained and much may be lost by endeavours at adaptation which inevitably remain superficial.

In any program of evangelism the question of the church arises. I should put the right attitude here thus ; so to create the church that it shall from the first be a growingly efficient instrument of further evangelization. This necessitates several things from the beginning. First, that it shall be a church of which every member is bearing an effective witness ; second, that it shall give all service as voluntary service, and not be dependent in any way on foreign money ; third, that it shall be allowed to evolve its own leadership and not be subjected to a leadership imposed by the foreigner. Failure to observe these requirements at all costs, will result in a parasite church divorced from the community, and will bring the whole Christian movement to a deadlock.

You will often hear it said that the main task of the modern missionary is the training of leadership. I should substitute for 'training' the word 'discovery' of leadership ; for this must spring from the group and not be imposed upon it. For the most part mission training institutions have failed to create an indigenous leadership. The choosing of bright boys by the missionary and their education for 'leadership,' mostly under foreign ideals of education and culture, has met, except in a few exceptional cases, with

comparative failure. The training thus given either goes too far ahead of the cultural level of the community, and, under the form of a paid service creates a gulf which does much to prevent the church getting on its own feet, or, on the other hand, immature lads with a veneer of education are set over older and experienced men, with frequently disastrous results. 'Training' should begin from below and from within the community, and at every stage of the church's growth it should be such as to provide it with fully responsible and trusted leaders.

Glancing over the range of this crucial problem throughout the mission world to-day, it appears to me that the best foundation of all real training has been the general Bible school. No better system has been devised than that which has produced the remarkable results seen in Korea. The Bible school casts its net far and wide, it exists for all, and, in the normal course of its work, the natural leaders of the community can usually be discovered.

Springing out of the Bible school idea and intimately connected with it is the idea of a band of volunteers who, with some initial help from the mission or church, agree to study and work together in the district surrounding their own church field. This does away with the single teacher or evangelist who was usually left alone amid the pressure of non-Christian influences and expected to build a church, a practice which ought to be discontinued wherever it still exists.

The objective of all evangelism should rather be to follow up the response wherever it is found. No permanent work (i. e., buildings, schools, etc.) should be established merely on the ground that the need is great. How often we see workers surrounded with buildings and engaged in numerous activities and with no evidence of any indigenous Christian community. Stations should only be established where there is a genuine response to the preaching of the Gospel. All that is essential to the eventualization of the whole field will spring out of such a real beginning.

*From World Dominion, April 1937, pp 142-150.

Wanted-Articles for The "K. M. F."



ALTHOUGH THIS was sent out to the members of Missions in Korea over a year ago, it is included in this number as a "reminder".

When the Associate-Editor was told that missionaries in the out-stations had expressed appreciation of the Korea Mission Field, he replied, "I wish they would do more for it". Neither the editor nor the editorial board can make this magazine worthwhile without the "co-operation" of a large circle of missionaries in Korea. And co-operation means more than to "subscribe"; it means to "write something".

Many missionaries hide behind the excuse that "they can't write". Let the editors be the judges as to that. If you will send us something alive out of your own experience as a missionary that shows the power of the Gospel in the lives of people, we will fix it up satisfactorily as to form.

This is written to reach you during the vacation period with the hope that then and later you will do your "bit" to make this magazine all that you want it to be.

By way of suggestion also we give kinds of subjects upon which from time to time we want articles:

1. Concrete statements as to what you have seen and experienced of the transforming power of the Gospel in lives and communities.
2. Biographical sketches of prominent Korean Christians (men and women) who have "kept the faith." You may secure autobiographical sketches if you prefer.
3. Any account of any plan in any department of mission work that you have seen tried and proved successful.
4. An opinion as to the place and work of the missionary in Korea today. Also what call is there for new missionaries?
5. Articles on "Things Korean" and

Korean Life that would be of value to missionaries to know.

6. Ways and means by which missionaries and Korean church leaders can be trained spiritually, intellectually, and physically for better service.
7. Reminiscences of the early days of mission work in Korea, and "first impressions" from the younger missionaries.
8. Articles for special days in the Church calendar—Christmas, New Year, Easter, Children's Day, Thanksgiving, etc.
9. Articles that look into the future as to the probable development and needs of the Korean Church and of missions in Korea.
10. Articles on the practical application of Christianity in Korea and of Korean church life to the needs of the Community both Christian and non-Christian.


The "K. M. F." runs about 700 words to the page. We prefer full pages (700, 1400, etc.) Articles should be type-written in double space, but if this is not convenient send your article in longhand plainly written and we will have it typed. If you will send a picture with your article we may be able to use both. It may be possible that we will not be able to use your article at all or not as soon as you would like to have it appear. Also it may be necessary for us to exercise somewhat the privileges of editing. But, we want your article and will do our best to use it satisfactorily to you.

Will you please send us also for our files, copies of your personal reports, letters to your constituency, articles for publication, anything from which you would be willing for us to print excerpts?

Sincerely yours,
Editor-in-Chief.

Book Chat III.

ALLEN D. CLARK

AST MONTH, I called your attention to several books in general and one in particular which had come from the pen of Dr. Swallen. This month, I should like to bring two of Mrs. Baird's books into the public eye. The first is the larger in size but, because of its form, will require less description than does the second. It is her "Outline Studies in the Old and New Testaments" (신구약개지) (paper .50, cloth .75) which has three things to commend it: clear outlines, good maps, and excellent charts. It is recently out in a second edition, having sold out the first edition in four years, which is very good for a book of its size and price. It is one of the best things of its type in Korean.

The second of Mrs. Baird's books is "A Course of Study in Personal Work" (개인전도연구) (.20) which seems to me to be the most practical book on this important subject now obtainable. She has divided it into four years of work, but that is merely for convenience in handling it in Bible Institute courses. The four years are: 1. Those who are already Christians. 2. Those who make excuses. 3. Those who hold erroneous doctrines. 4. Those who have doubts in their minds. The first section is taken up with background material for the personal worker and therefore with information pertinent to the needs of those who have known the Gospel but have forsaken it. As for the second section, some of the excuses suggested will make you smile, perhaps. Mrs. Baird has apparently done more than merely copy them out of an American manual on soul-winning, for she phrases her replies in distinctly Korean terms. The third section is one on how to deal with those of other faiths. Idol worship, Buddhism, Confucianism, Chuntokyo, Pochunkyo, and followers of false prophets surely all have their place in any book on personal work that

is fitted to Korean religious conditions of today. The final portion of the book will be particularly helpful, I should think, to those who are engaged in city work and work for young people, as it is there, especially, that the skepticism of the day is most readily to be found. There are serious questions for which many would like to find an answer: Why do you think the Bible is God's Word? Is there a God? How can Jesus be the Son of God? "If a man die, shall he live again?" and What and where is the Devil? Out of all the books on personal work that we have available, this one strikes me as being by far the most complete and practical handbook. Unfortunately, most of the Korean friends of my acquaintance seem to labor under the delusion that they have fulfilled their whole duty when they have uttered the words "Believe on Jesus." That the Spirit has blessed even these simple words none would dare to doubt but we may be equally sure that a more complete knowledge of the best ways of presenting the Gospel would hardly be amiss.

A much newer book than either of the two already mentioned is Miss Rosenberger's "Home Hygiene for Mothers" (자모회공파) (.10). Its Korean label proclaims it to be intended as a study-book for Mother's Clubs and it is admirably suited to the purpose. It is very similar to most of the concise manuals on child-care which you will find in English, but written in the light of Korean home conditions. For example, whatever other sins of omission or commission an American mother might be guilty of, she would probably not need to be cautioned to refrain from giving her child green cucumbers to cut his teeth on! It is not a book on pre-natal care, though the first chapter indicates the high lights of this subject, but is primarily intended to be a help to mothers of small children, from birth through their first years. The chapter on flies is particularly pertinent to the Korean situation!

This Number

Since several of the articles in this number begin with an introductory paragraph, only a few remarks in addition are necessary here. The Rev. John Ross, D. D. and the Rev. Henry Loomis died some years ago. A daughter of Mr. Loomis is a missionary in Japan.

Rev. George H. Winn, D. D. has been a missionary in Korea since 1908 under the Board of Foreign Missions of the Presbyterian Church, U. S. A. and during recent years has resided in Seoul. His father, the late Rev. Thomas C. Winn, D. D. was a missionary under the same Board in Japan for 47 years. Of the third generation, Paul Winn, recently graduated from the Princeton Theological Seminary, has applied to Japan to succeed his grandfather. Dr. and Mrs. Winn are now erecting a small residence in a town fifty miles east of Seoul and will try the "experiment" of which Dr. and Mrs. J. V. N. Talmage wrote in the June number.

The Rev. Alexander McLeish who for many years was a missionary in India under the Church of Scotland, is now the Survey Editor of the World Dominion Press.

The others are our regular contributors and need not be especially introduced. However, we wish again to express an additional word of appreciation of the fine work that Dr. Y. H. Kim is doing. His page of church and other news has been estimated by one of our readers as the "most valuable page in the magazine." The entire magazine is interesting and helpful we hope, while this number, at least, is "different."

Notes and Personals

Australian Presbyterian Mission

Left on Short Furlough

Rev. and Mrs. F. J. L. Macrae, Kyumasan.

Northern Methodist Mission

Left on Furlough

Dr. and Mrs. B. W. Billings and children, Seoul.

Southern Methodist Mission

Left on Furlough

Dr. and Mrs. M. B. Stokes, Seoul.

Miss B. Smith, Songdo.

Miss I. Hankins, Songdo.

Miss O. Smith, Choonchun.

Miss M. Beaird, Chulwon.

Miss E. Rowland, Wonsan.

Miss C. U. Jackson, Wonsan.

Returned from U. S. A.

Miss Margaret Brannan, Choonchun.

Miss Sara May Anderson, Seoul (for one year).

Northern Presbyterian Mission

Left on furlough

Rev. and Mrs. Geo. Adams and children, Andong.

Dr. and Mrs. H. T. Baugh, Andong.

Rev. and Mrs. W. M. Baird, Jr., and Child, Chai-yung.

Dr. and Mrs. C. A. Clark, Pyengyang.

Miss M. C. Davie, Chungju.

Dr. and Mrs. A. G. Fletcher, Taiku.

Miss M. L. Hanson, Syenchun.

Miss M. Hartness, Seoul.

Miss D. F. Hendrix, Andong.

Mrs. A. S. Harvey, Chairyung. (Retired).

Dr. J. G. Holdcroft, Seoul.

Rev. and Mrs. W. B. Lyon and children, Taiku.

Rev. and Mrs. T. S. Soltau and children, Chungju.

Rev. and Mrs. R. Baird and children, Kangkei.

Messrs. John and James Underwood, Seoul.

Leaving to attend Nurses' Conference, London

Miss E. Lawrence, R. N., Seoul.

Southern Presbyterian Mission

Leaving for U. S.

Dr. and Mrs. W. D. Reynolds, Pyengyang (Retired).

Miss L. Dupuy, Kunsan.

Rev. and Mrs. J. B. Vail and children, Kunsan.

Miss M. L. Biggar, Soon Chun.

Miss G. Hewson, Soon Chun.

Miss A. Wilkins, Soon Chun.

Miss E. E. Kestler, Chunju.

Pyengyang Foreign School

Returning to U. S.

Rev. D. G. Miller, Ph. D.

Mr. and Mrs. D. R. Malsbary and son.

Seoul Foreign School

Returning to U. S.

Mr. Robert Kinney.

Arriving from U. S.

Miss Barbara Genso.

Leaving for Dairen

Miss L. Terry.

NOTICE: The Nurses' Home on Severance Compound will be open all summer and Miss Sharrocks will be glad to entertain anyone having to stop off in Seoul.

WONSAN BEACH HOUSE

WONSAN, (GENZAN) KOREA

For the season of 1937, Wonsan Beach House will be under the management of Mrs. E. W. Anderson. Letters of inquiry are invited, and should be addressed in care of Severance Hospital, Seoul, Korea.

EMMAUS HOUSE, MISSIONARY HOME, KOBE

Also open to other Christian Workers and Travelers. Boats and trains met upon request. Rates moderate. Miss Helen Santee, Hostess, 161 Yamamoto-dori, 4 chome, Kobe, Japan. (Close to the Tor Hotel). 日本神戸市山本通四丁目一六一

KOREA CLOTH

for

CURTAINS, COVERS, DRESSES, ETC.

Every Yard Guaranteed

GENTS' SHIRTS MADE TO ORDER

Satisfaction assured

Send for pattern cards

Gents' Hose, Special price 25 sen per pair

* * * * *

CROCKERY

Blue Phoenix—Green Segi

Full Sets or Replacements

Special Afternoon Tea Sets

Blue, Tan, or Blue & Tan

Many attractive & useful articles of Fancy Work
made at our Women's and Girls' Homes.
Carpenter Work, Tailoring, Shoe Repairs
at our Boys' Industrial Home.

THE SALVATION ARMY

PUBLISHING & SUPPLIES

Inside West Gate, Seoul

Telephone

K. 830

Furikae

Keijo 12140

THE CHRISTIAN LITERATURE SOCIETY OF KOREA



**PUBLISHERS AND
DISTRIBUTORS OF
KOREAN
CHRISTIAN LITERATURE**



This is the only Union Organization in Korea devoted to Christian Publishing. The Society represents all the Missions associated with the Federal Council of Protestant Missions in Korea, as well as the Korean Presbyterian Church and the Korean Methodist Church, and its affairs are directed by a Board of Trustees elected by those Missions and Churches and by the Membership of the Society.

OUR SOCIETY'S PUBLICATIONS

Cover Many Important Subjects
such as:-

Apologetics	Agriculture
Bible Helps	Care of Children
Devotional	Evangelical
Homiletics	Personal Work
Sociology	Stewardship
Temperance	Prayer
Commentaries	Church History
Sermons	Psychology
Biographies	Children's Books
Stories	Bible History
New Believers	Second Coming
Catechumens	Teacher Training

LAST YEAR WE PUBLISHED

25 Books of good size such as:

Bible Commentaries
Sunday School Manuals
Sermon Outlines
Hymnbooks
Devotional Books, etc.

37 Booklets on all sorts of subjects:

Evangelistic
Hygiene & Health
Catechisms, etc.

53 Sheet-tracts in various sizes for:

The Unconverted
Church Members
Boys and Girls

16 Different Pictures, also Maps,
Calendars and Cards.

For 1937 we need Yen 5,000 in Gifts and Grants
to help meet Editorial and Publishing Expenses.

We have over 20 Manuscripts completed and waiting
for the Donations with which to Print them.

Twelve popular Books have Sold Out recently and we
seek Funds for their much needed Re-publishing.

"WHATSOEVER HE SAITH UNTO YOU, DO IT!"

昭和十二年七月一日 印刷
昭和十二年七月三日 發行
編輯人 京城鎮路朝鮮耶穌教書會

未國人

魯魯
解解
理理

印刷所
印刷人

京城鎮路中央基督教青年會工務部印刷科印行
京城王仁町一七八番地

文弘
弘益

明治三十八年七月八日第三種郵便物認可

(每月一圓三錢發行)

發行所 京城鎮路朝鮮耶穌教書會